
ALBANIA YESTERDAY AND TODAY

- 712 *Albania is also a seat of historic interest* having been the battle ground for many wars with the Greeks and the Turks. The national hero of Albania—Scanderbeg the Great—lived in Kruja, where, as a silent testimonial to this great hero's strength, are the remains of the old fortress. It looms directly above the town on a cliff, and the old Tower and lower massive walls still stand. If these old stones could speak, what a story they could tell of the Albanian struggle and strife against the invader! Throughout the country many strategic points are heavily fortified and many watch towers raise their white heads on mountain tops.

574 The Albanians are by far the most hospitable people in Southeastern Europe. Their doors are never closed and a friend cannot ask too much. They are charmingly naive in their manners and delightfully quaint in their customs.

461 There is nothing of the hurried, hysterical existence in Albania; the natives are leisurely and get the full benefit out of their

443 sunny, mellow days. The city man is aware of a pleasant surprise at the lack of the constant blare of the motor horn; the peaceful serenity of the golden days is only broken by the occasional honk of the droschka and the
cries of the street vendors.

AN INTIMATE GLIMPSE INTO ALBANIA

cries of the street vendors. The nights, even during the summer, are delightfully cool and enjoyable; sitting in one of the comfortable café gardens of Tirana with a cup of delicious coffee! The old saying of "being killed with kindness" is literally true in this unique kingdom. 000 275

Upon leaving Tirana, the capital of Albania, and journeying further into the heart of the country, one comes more in contact with the native aspect of this country in all of its charm. The land, in the vicinity of Tirana, is smooth and devoted to wide, rich fields of maize and wheat. A few miles further on the landscape loses its cultivated appearance and the scenery becomes more wild and desolate, and at the same time extraordinarily beautiful. From plains the country rapidly rises into rolling hills and rugged rocky mountains, and becomes a country from Wonderland. 133 311

The first point of interest along this route are the ruins of the Petrela Castle, which dominated this district until the rise of Tirana about 1600. However, fragments of tile proclaim the fact that it was built for fortifying purposes in ancient times, but the more evident pro-Turkish brick and stone mortar de- 712 •

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7/2 cisively date its construction in the early fifteenth century, as well as being frequently mentioned in the old histories of Scanderbeg the Great. Even to-day this point has not lost its strategic value as is proven by the trenches dug during the world war. Directly beneath these magnificent old ruins, a half-deserted village still holds its weekly bazaars—a strange contrast of the unceasing incongruity between the old and the new.

346 At this point are also four monasteries of dervishes: two Khalveti, one Rifai and one Hajati. The surrounding slopes are ablaze with irises during April, making a colorful and dainty setting for such severe buildings.

133 As the solidly-built road twists and turns up the majestic sides of the Krraba Pass, magnificent gorges, which form the head of the valley and which were cut in the course of the ages by winter torrents, come into view. At the summit of this mighty pass, eight hundred metres above sea-level and eighteen miles from Tirana, it is possible to gain a glimpse, on a clear day, of Durazzo (Durrës) and the Adriatic Sea. After having reached the top, the road, a result of much blasting, travels along the ridge of the mountains for some dis-

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Here also Mohammed II left several pure-blooded Turks, a plantation which does 563 not seem to have occurred in any other place, for the great majority of the natives in this town today are of the Moslem faith, and strongly resemble the dark and powerful physiques of the Turks. The Christian inhabitants of Elbasan are all Orthodox, as this is the seat of an Orthodox Archbishop. The older Albanian colony has almost confined itself to the castle area, whereas, the Vlachs, first cousins to Rumanians, more recent inhabitants, have satisfied themselves with the southern area of the town.

The great, impressive old castle built by 712 Mohammed II is still in a fair state of preservation on two of its rectangular sides. The main part of the havoc that has been wrought upon this magnificent old pile was caused by Reshid Mehmed Pasha in 1832, when he quelled an insurrection in this area. The other part of the damage is due to the natural ravages of time and the elements. The castle proper is 1,060 by 1,000 feet and its massive old walls are nine feet thick. A small, daintily-designed mosque stood over the South Gate until 1920, when it was destroyed. There is no material evidence to 000

DURAZZO

- 103 Durazzo, the principal port of Albania, is one of the richest in historic traditions in the world. About six hundred years before our time counting, Durazzo was the city of Epidamnus which later became Dyrrachium, one of the powerful and most important Corinthian possessions. While it was called Epidamnus it experienced a leading role in the Peloponnesian war caused by the politics in that city. It was in old Dyrrachium that Caesar and Pompeius fought the greatest battle of that ancient civilization for the supremacy of the world; it is the so-called Porta Romana, and was the gateway for the Imperial Roman legions into their more easterly possessions by way of the Via Egnatia which began here and led through Salonica to Constantinople. Remnants of the Roman-built city walls, with the gate of the old Roman fortress, are still standing, relics of the mighty civilization that existed many centuries before Christ. In the third century before Christ Durazzo was the prosperous capital of Roman Epirus and had also, previously, been the capital of the old independent Epirotic Kingdom. Later, in the middle ages, Durazzo was under the Doges of Venice,

Scutari

103  F all the cities in Albania there are very few that can lay claim to as much romance as can Scutari (Shkodra).

In the past it has seen the foreign invaders swarm all around in the neighboring districts only to be repulsed at the walls of the Rozafat Citadel which surrounds Scutari.

316 This ancient city in northern Albania is encircled by the lofty peaks of the north Albanian Alps and is situated on the southern extremity of the lake of Scutari at the conflux of the Bojana, Drin and Kiri rivers.

175 The Labeatans, a branch tribe of the Illyrians, resided in this district about two centuries before Christ, when for a time Scutari was the capital of Illyria. King Gentius ruled over this strongly fortified city until 168 before Christ, at which time the Romans occupied the city under Praetor Ancicius. It was left to the Emperor Diocletian to unite the city into the Roman Empire and he named Scutari as the capital of the province of Praevalis; in this capacity it remained until

VALONA

317 Another product important to Valona is salt which is taken from the lagoons of the village of Arta, lying near Valona.

712 An excursion not to be missed is from Valona to Kanina. The road, going to the southwards, leads through luxuriant olive groves, fruity vineyards and waving fields of towering maize. About 400 meters above the town of Kanina stands the mighty Kanina Fortress, a relic of Byzantium. For its age, this veteran of so many attacks stands with comparatively few marks of the ravages of time and war. In the center of the village of Kanina, directly under this fortress, is a Con-
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764 vent of the Dervishes. Immediately in front of this building, a great tree proudly waves its branches far overhead, for this tree is the guardian of the last resting place of Ismail Qemal Bey Vlora, the father of modern Albania.

Valona has further interest historically for it was here that Ismail Qemal Bey Vlora proclaimed Albania's independence on November 28, 1912.

Berat

361  HOSE who have seen Berat have been justly profuse in praising it. With its stately old Cathedral and many interesting and unique churches and mosques, and above all its splendid castles, gems of architecture, it is worthy of its high reputation and the admiration of all peoples. The ruins of the fortresses and once handsome loggias only enhance the beauty of this city.

The town itself lies on an unsurpassingly picturesque defile of the Osum River, and resembles the exquisite pictures by the old masters of quaint cathedral cities.

In this city stand many palaces of those old noble families, as the Vloras' and the Vrionis', who centuries ago held the power of princes in their own districts.

Here to-day all is fraternal harmony with Moslem and Christian living side by side.

245 The principal means of livelihood of the inhabitants of Berat is the olive trade, which is supported by all the vicinity as the chief crop.

Kruja

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RUJA is one of the oldest towns of Albania. It is situated in a highly strategic position 1,500 feet up the mountain side and the great, well preserved ruins of the Scanderbeg fortress loom like a sentinel over the town. On account of its fortified walls, many of the houses, some dating from the early fifteenth century, have escaped from the ravages of the invaders. And thus one finds all types of interesting architecture scattered throughout the city which bear mute witness to the influence of those who for so short a time tried to gain a foothold in this unconquerable country.

To one whose eye is ever eager for the adventurous and romantic setting, they need travel no further. Approaching Kruja from the south, the beholder feels as if he had taken a centuries-long step backward. The whole aspect is mediaeval. The town clings to the mountain side and every corner turned makes one tingle with anticipation for the unexpected. This lovely gem of an old world town

Other Towns of Interest

36d



O anyone familiar with Albanian history the name of Tepelene is well known. For this town, in southern Albania, is the birthplace of Ali Pasha Tepelene, born in 1741. The castle of this leader still stands although part of it has sunk into ruins. During the days of Napoleon one of the country's greatest fortresses stood near this town.

Argyrokastró (Gjinokastra) is a progressive city where many of the old families of this region live in comfortable homes. Being the largest city in the district it is a market place of note. The famous Ali Pasha Tepelene resided here for some time and his castle still remains. For the art devotee, the interiors of the churches, convents and mosques of Argyrokastró will give unfailing delight.

The city of mosques in Albania is Leskovik.

[346] Here are many of the most beautiful specimens of mosque architecture to be found in the country. There is also a large bazaar in Leskovik that will interest even the most seasoned traveller.

342 types of housing may evolve by combining a two-room house to a prostyleon house* (i.e. with a veranda). Starting from this idea, he proceeds to the explanation of how more elaborate housing types were created, such as those seen in the Scodra valley.

To illustrate this, Nopcsa gives the plan of the upper floor of a house in Kastrati (Fig. 71) and remarks that: «The plan of this house shows that it belongs to the same type as the Prel Ivanaj house we saw above (Fig. 68-69) and that the veranda is substituted

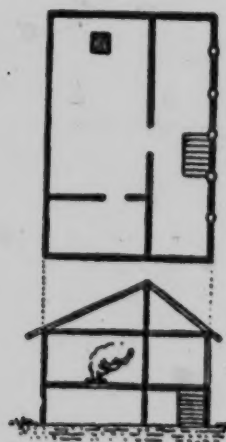


Fig. 70. Plan and section of a house in Vuksanlekaj (area of the Hoti tribe) (Nopcsa, fig. 28)

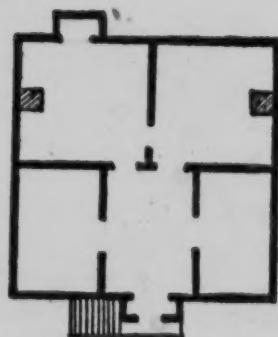


Fig. 71. Plan of a house in Kastrati (Nopcsa, fig. 30)

- [712] by a space enclosed by walls». The staircase is also here external but, in order to protect the people, when they leave the house from the bullets of ambushing enemies, this staircase has been included into an enclosed entrance, which protrudes from the house in the form of a separate cabin outside its front wall. The small additional cabin at the back of the house includes the lavatory.

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This enclosed entrance which, according to Nopcsa «constitutes an original Albanian construction», is shown on Fig. 72, picturing a house of Kolaj. This entrance also includes a passage which ends at an enclosed staircase. This house, with its four rooms, two in the front and two in the back, can be considered, according to Nopcsa,

342 I am not in a position to conclude as to the correctness of his results. In any case, the arguments put forward (p. 51) by Nopcsa in its support, cannot be considered as strong in my opinion. In the first place, the word *pl*as, which in Albanian means palace, may have originated from ancient Dalmatian. But the Latin word «palatium» has been naturalised in the Greek countries already, since the Augustan days, and this does not prove that there was any Latin influence upon their building modes, as neither the word «δοξίον» (alb. shpit) originating from the Latin word *hospitium*, has any relation to Roman architecture.

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Housing types impressed on medieval coins of some Albanian towns can be but little proof since, according to his own remark, houses such as the one represented on a coin of Scodra (end of 14th century) can be found even to-day in the area of Delvinon in Epirus; namely, they are connected with Greek monumental architecture.

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This question will be better clarified, in my opinion, by the examination of another housing type, the Kula, which is widely spread in Albania.

The house in Albania does not serve as a protection against weather only, but it should also provide security against enemies. This double purpose obliges the Albanians to build even less comfortable houses, if these are to enable their inhabitants to enjoy a peaceful night and, if needed, to defend themselves in case of emergency from them. In Northern Albania the most primitive system of defence at home consists in a mere hiding place, built with solid materials within the very house. This shelter is usually of 2.5 m. long and 1.5 m. high and it is covered with slabs of stone. The place is entered through an opening of 0.75 m. square, so that the entire shelter does not differ in appearance from an oven. The head as well as male members of the family spend their nights in this shelter.

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It is evident that the use of such a kind of quarters cannot continue over a long time. For this reason, even when they were to build a most primitive single-room house of stone, Albanians have tried to obtain security by other means, i.e. by keeping the enemy as far from their houses as possible. The means to this aim are: building of the house in a secluded spot on a highest possible site, but not too far away from the fields, so that inhabitants may be able to reach their house in the shortest possible time in case of emergency; small windows, arranged in such a way as to afford covering fire on all approaches; a strong roof, difficult to reach, in order to

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prevent enemies from climbing it and from piercing a hole in it to fire on the defenders from above, something that has often happened. Finally, the lavatory is built inside the house.

Just as the house of Scodra is the highest point in the evolution of Albanian house architecture, so is the Kula, according to Nopcsa, the most complete form of defensive houses.

The word Kula is of Arabic origin, and has already been met in Byzantine writers since the 11th century (¹). Moreover it is also known by the Serbs as early as 1350. Consequently, no Turkish intervention for the construction of the Kula, it is said by Nopcsa, was ever required.

The particular scope determines the building material, plan, dimensions and other construction details of such houses. These buildings are high, towerlike, built of solid stone, providing the greatest possible cover. Narrow loopholes are opened instead of windows, and small towers are built in well selected defensive places.

A veranda and a Kula mutually exclude each other, because if conditions of security allow the building of a house with an open prostoön, same conditions would render the construction of a kula useless. And vice-versa, nobody would ever think of constructing such a type of dwelling, where there is a danger that a veranda might be burned down at night time. This is confirmed by the geographical expansion of the «shpi» (house) and the «kula» (fortified house). Thus, there is a complete absence of typical, towerlike «kulas» in Melcija Madhe, Zadrima, which is situated in a plain, as well as in Bregubuns and Bregumatja, areas that enjoy greater security. On the contrary, in areas where statistics of crime show that a 21-32% of all deaths are caused by murder, we find the kula, while houses with a prostoön are absent. Because of the custom of vengeance male members of many families are bound inside their kula for years.

As for the origin of these tower-form houses which, according to Nopcsa, were multiplied in Middle Albania between the years 890 and 1274. Haberlandt believes that from a house-building point of view, they must be derived from the towers and donjons propagated

1) Anna Komnini, 2, 124 Bonn: Τὴν μέντοι ἀκρόπολιν, ὅπερ κοῦλὰ τὴν ἡ συνήθεια καλεῖν εἶωθεν, ἐπὶ Κελτοὶ κατέσχον... (The acropolis, which is now by habit called kula, was occupied by Celts...) G. Kedrinos, 2, 366: Ὁ Βούρτζης ἱσχυοὺς λαβεῖν τὸ μέτρον ἐνός τῶν πρὸς δύοισιν Ἀντιοχείας πύργων, Κάλια τοῦνομα... (Vourtzēs had power enough as to take possession of a tower, called Kála, at the West of Antiocheia...)

in Central and Southern Europe from the 12th to the 15th centuries. He moreover tends to consider their «naturalisation» as the work of travelling builders, who belonged to the builders' guilds, because of the fact that they are called «mastori» in Albania.

Nopcsa remarks to the above, (p. 54) that the word «maistor» has been used in Serbia since 1350 and that it is common in Byzantium in the form of «Protomaistor». It would, however, be more correct to say that the words «maistor» and «protomaistor» that originate in the Latin word «magister» (earlier: μάγιστρος, μαγίστρος) have had the meaning of a nobleman or a teacher first, and later that of

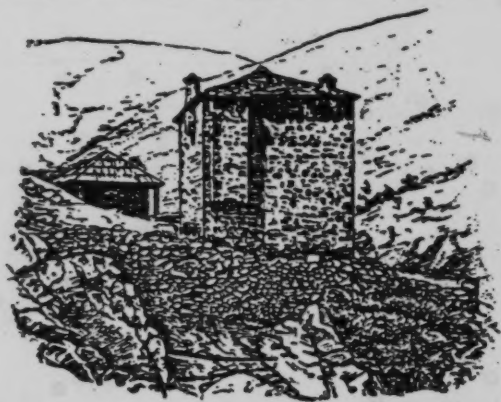


Fig. 75. A kula in Sapatsi, in the area of the Berisha tribe

(Nopcsa, fig. 41)

a craftsman and a master-artisan, since the first Byzantine years; and they are used in exactly the same spelling in modern Greek language, under exactly the same form as in Albania, i.e. mastoras-mastoroi and protomastoras. A great number of villages in Epirus, Western Macedonia and the Pindus, especially in the areas of Konitsa, Korytsa, Metsovon, Malakassi, Houliarades, Tzoumerka and Voion, are known as «Μαστοροχώρια» (builders' villages), because almost all their inhabitants have been builders by profession centuries ago. For months on end, carrying the tools of their craft, they travelled all over the Balkan peninsula as far as Bucharest and Constantinople, and more so in Epirus and Albania, in groups or guilds, under the leadership

1) Sophocles' Dictionary: Μάγιστρος and Μαγίστρος: master-workman, master-builder.

2 [i.e. Haberlandt - ANALYST.]

of a masterbuilder⁽¹⁾. Haberlandt is then right when he states that the construction of Albanian towers was the work of travelling builder's guilds. The origin, however, of these builders must not be sought, as Haberlandt suggests, in the countries over the Adriatic and in Southern Italy; neither, as Nopcsa thinks, in Northern Italy and the Alpine regions, but in the Balkan peninsula itself, in an area which is very near to Albania as well, and whose inhabitants knew both the Albanian language and their customs well, so that they could freely enter that rough and inhospitable country. ⁽²⁾.

It is true that in Greece towers are only found in Mani, because social conditions and especially the vendetta have made defensive measures against personal and family enemies necessary, exactly as in Chimara and Albania. Before the liberation of Thessaly, however, the system of the above fortified towers was widely prevalent there,

1) Here below I am giving a translation of a recently published survey by Mrs. A. Hadjimihail: «La maison grecque». «Each of these builders' villages has specialised in some part of building. Certain villages supplied builders, others decorators, others painters, woodworkers, etc. All these builders were known under the general name of «μαστόροι», whatever their speciality was. The master-builders, each leading a group of builders, formed notable guilds known under the local name of «τογάρι». In Yannena, the builders' guild counted about 450 members, belonging to various branches of building art.

Each master-builder was the head of a group of about 10-20 men. Groups, however, who undertook big construction projects, had sometimes up to 100 men: builders, marble sculptors, decorators, painters, carpenters, turners, woodcarvers, etc. These builder guilds were leaving their villages under the leadership of their masters towards the middle of February and went to the place where work had been found. Their departure was cause for feasts, and so was their return in December, or round Christmas to the latest. (A description of these feasts is given here). These guilds were thus travelling from Macedonia and Epirus, all over the Balkan peninsula as far as Bucharest, Constantinople and even Asia Minor. Buildings constructed by these groups are found in all these countries: Graceful bridges on bold arches, famous churches, monasteries, immense caravan serais, houses of noblemen, public buildings, palaces, minarets, mosques, bell-towers, etc.» (L'Hellénisme Contemporain, Serie B, year 3, (1949) p. 250)

See also note 2 on page 79. Builders of Epirus, who have constructed the beautiful noblehouses of Western Macedonia, seem to be fully aware of the value and perfection of their work. One of the most beautiful houses of Siatista, built in 1754, has the following inscription on a glass pane: «Should you ask, my lords, what builder built this house, Nacos is his name, and he comes from Konitsa». (Ὁ Φάρος τῆς Βορ. Ἑλλάδος, 1939 p. 242).

2) Ph. Koukoules. Περί τῆν βυζαντινῶν οἰκιῶν, p. 117.

EF6 Serbs EF6
 Contemporary Macedonians EF8
 Albania EGI

Villages & Houses

77 5
 563

ing, smoking cigarettes, and enjoying coffee and sweet cakes. Green creepers twine round the balconies; and the gardens are never without a medlar and a walnut-tree. In winter the women like to squat on their heels, warming their hands over a *mangal*, or open brazier, often made of brass or copper, decorated with pierced and incised patterns, and filled with glowing charcoal or hot wood-ashes, while the Turkish coffee-pot (*džezver*) comes to the boil. In richer houses small elaborately carved and inlaid wooden Turkish tables are set out for the plates of cakes and cigarettes.

The kitchen, the *podrum*, and the storerooms are on the ground floor, and the usual sheds and stables stand near the house, within the enclosure.

The town type of Moslem dwelling follows what may be called the Old Macedonian or Turkish-Oriental style. I have found houses of this kind from Novi Pazar to Istanbul. They are two or three storeys high; and are distinguished by their wide, overhanging eaves, formed by the projecting beams and rafters, sometimes supported by wooden brackets, their balconies and large roofed-in verandahs on the upper storeys, their airy passages, on which all the rooms open, and their shallow wide stairs, leading from floor to floor. The low-pitched roofs are sometimes thatched, sometimes covered with red curly tiles. In Novi Pazar, within the last three or four years, the overhanging eaves have been cut away from many of the houses in the main street in a distressing effort to acquire a modern appearance.

XIII

(6) Houses of the (Moslem) Albanians in Metohija, usually two storeys high, are more like fortresses than houses, and are known as *kule*, or towers. House and grounds, with the usual dependent outbuildings, are surrounded by a strong and high wall of brick or stone, entered only by the equally strong outer door. In some cases the house itself is part of the boundary wall. Its walls are strong and thick, also of stone or hard red bricks, never whitewashed. The

342 low-pitched roof is tiled in red, with dormer-like smoke-
 712 holes, or tall, lidded chimneys. The strong wooden doors
 are round or square at the top ; the doorways often formed
 by lintels and side-pieces of wood, or arched with stone.
 Windows are few, and very small, often mere loopholes or
 slits a few inches across. Glass is rare : the openings may
 be barred by twisted twigs. In the stone houses they are
 often outlined by a frame of regularly shaped and spaced
 blocks. The guest-room is lighted by rather larger windows,
 which are nowadays generally glazed, though old-fashioned
 paper windows still linger in some parts. The side of the
 house facing the road is blind, though sometimes a few
 narrow slits are pierced just under the eaves.

342 The peasants themselves give as a reason for building
 712 such fortress-like houses that they have lived so long in
 627 dread of hereditary enemies, often very numerous because
 of the constant blood-feuds. These, like feuds, in all
 countries, often arose over a woman, a runaway or a stolen
 wife. They said to me frankly : "Under Turkey we could
 pursue our wives, and kill them with their lovers ; but now
 we are forbidden to do this. A slit is wide enough for us
 to shoot through, not wide enough for us to be shot at. No
 enemy can see into the house through it, let alone climb in
 by it. And then a woman cannot go out by it to keep a
 tryst, nor can a man come in to find her." For similar
 reasons, all these dwellings have inside sanitation—small
 [514] apse-like closets built of the same material as the house, and
 apparently clinging to it.

352 The ground floor contains the small dark kitchens where
 the women and children eat their meals. They have floors
 of hard earth, and fireplaces of the huge projecting kind, or
 [354] small open fires with smoke-holes above, with a few cooking-
 [415] vessels of baked clay set at their edges : the flour-chest
 stands behind the door. On either side are the storerooms.

343 An open-fronted shed holds the carts and ploughs, with the
 stables and barn not far off. The stable is lofty, its roof of
 bare rafters being continuous with the roof of the first
 floor, so that one may look down on the horses through the
 slits in the end rooms of this storey.

ALBANIA EG1

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(171)

The simplest stone buildings are made of dry masonry. Windows are lacking. The roof may be made of two rows of boards, 30-40 centimeters wide and rather thick, which are weighted down with stones or with a beam at the eaves. Occasionally they may have a hipped roof covered with stone slabs (Nopcsa, 1925: 35). More common are buildings of mortar and stone. When the interior is partitioned, interior walls are of lighter material, wickerwork or wooden boards. Whereas in Rumania and most of the southern Slav area the entrance leads to the central kitchen, on each side of which are symmetrical rooms, in Albania the hearths are located on either side of the building and there is only a passage between the two side rooms (figs. 50, 51) (Nopcsa, 1925: 39).

More often than one-story houses, one finds two-story ones (only the kulas may have more than two stories). The ground floor has storage rooms and stables, while the second story has two rooms. The stairway to the second story is located on the outside. Often one finds a two-story house that has a veranda along the whole front and a massive masonry stairway leading up to it (fig. 49). When the veranda is encompassed by the side walls of the house it is called a shamashin, when not enclosed, čardak (Nopcsa, 1925: 43). In the veranda house, the basement space under the veranda and the rooms may be partitioned off with dry masonry or wooden boards into small rooms for storage and animals (Nopcsa, 1925: 44).

The stairs leading up to the second story may have wooden banisters. The roof may project over the stairs, or a separate canopy roof may be built over them. Sometimes a small stairway house is built over it (fig. 53) which makes for greater security when stepping out of the house. (The position of the door is always an important factor in Albania). Nopcsa (1925: 53) believes that this staircase is an independent development. One part of the veranda may be walled in to form a small room (fig. 50). The pattern of building separate houses for family members when the family gets too large is not known in Albania. However, in northern Albania this is given consideration when building additions to the house or making changes. If one needs more room, the building is enlarged or a room may be subdivided. Fig. 51 represents modification of a building into two separate units each with its own stairway.

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[347]

Kulas are high tower-like structures of massive masonry that can be defended by a few men. Instead of windows they have loopholes and sometimes have a bastion-like defense structure on their upper story (fig. 54). Special construction for defense is found even in some of the simple one-room dairy houses. Thus, in one inside corner may be erected a structure, 2.5 meters long and 1.5 meters high, of solid walls covered with a slab roof. It looks very much like an oven, especially as the opening is only 75 centimeters high and 75 centimeters wide (Nopcsa, 1925: 52).

The door of the kula is generally to one side. Stairs to the second story are on the inside and may be merely ladders that lean

on the wall. When the stairway leads to the second floor on the outside, the ground floor is generally used by women and also has the stables (Nopcea, 1925: 58). Since the space in the kula is limited, women commonly reside in a one-story women's house, which is not necessarily built like the kula. If the kula gets too small for the family a second one may be built; the new entrance facing the old. They try to have the entrance protected by some other building and not directly in view.

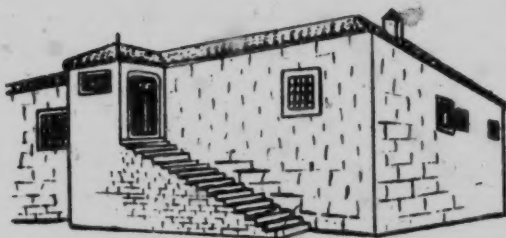
Interior partitioning walls are never of stone, as this is too heavy and would have to be continued to the ground floor. Partitions are generally of woven brushwood, boards or sometimes large objects are placed so as to form a division. Windows are missing entirely in simpler houses. In the mountains they are small, narrow, glassless and resemble loopholes. They are just large enough to look through, and at night are shut with heavy boards. The fireplace is always along the short wall of the house. It is square in form and made of stone slabs bordered by wooden beams, or of stones that are half buried in the ground. When the floor is of wood an area 20 centimeters deep is cut out for the fireplace and filled with mud for insulation from the fire. This is necessary in two-story houses. The fireplace generally rises only 10 centimeters above the floor. A horizontal beam may extend from the wall over the fireplace. On it is attached a metal chain on which hangs the cauldron. Sometimes a grating of wood is suspended over it for drying meat and to attach pots. The ceiling usually does not project over the fireplace. Sometimes a baldachine-like structure is placed over it; this is a wooden frame, filled with wickerwork and plastered with mud. Between the wall and the fireplace there is often a built-in stone bench. This is sometimes set into a niche. Occasionally there is a smokehole set over the niche (fig. 85) (Nopcea, 1925: 81).

Farm Buildings. The yard enclosure is generally a fence of wicker. Occasionally the fields are also enclosed, but less completely. The fence may consist of poles stuck into the ground at regular intervals and bound in two or three places with twine. It may be of wickerwork or poles set close to one another and fastened with a horizontal beam close to the top. Dry masonry is also used (Nopcea, 1925: 15-16). The yard may be enclosed by stone walls, 7-8 feet high, which are connected with the buildings, together with which they form an enclosure (fig. 43) (Patsch, 1904: 26-27). Nopcea maintains that the high enclosures and large portals are lacking in Catholic settlements. I was unable to find out just how prevalent high stone walls are in Albania. While one might assume them to be an advantage in defense, one finds that many of the fortress-like buildings are surrounded by extremely weak fences (Nopcea, 1925: figs. 9, 30, 41).

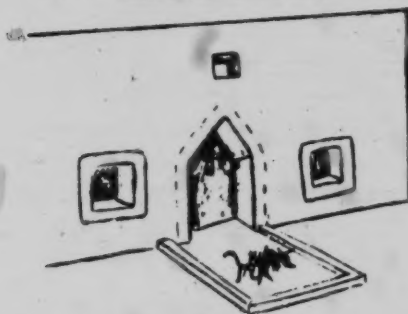
The kukor is a frame of horizontal boards set on poles 2 meters high. It is not roofed over and is reached by a ladder, generally a notched tree trunk. It is used for the safekeeping of meat, etc. (Houses do not have an attic for storage.) (Nopcea, 1925: 19-20). The kol for the storage of corn is the same as that used in Serbia, i.e. a circular wickerwork structure.

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Fig. 53 Building with Stairway House342
712.Fig. 54 Kula in Northern Albania

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Fig. 55 Fireplace with Niches and Opening for Smoke
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